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of the fact that for most students in these schools the subject is limited to one course it is difficult to understand the principle of selection that gives two chapters (46 pages) to the labor question and yet attempts no treatment of the fundamentals of taxation. Questions of political and economic reform have often been, and will doubtless continue to be, questions of taxation. Should not even an elementary course in economics give instruction in the principles of so important a subject?

It is not true, as stated on p. 434, that Henry George gave the name "Single Tax" to his plan for the governmental appropriation of land rents. This seems to have been due to Thomas G. Shearman and to date from 1887, seven years after the publication of *Progress and Poverty* (See Henry George, Jr.'s *Life of Henry George*, p. 496 n.). Professor Seager is doubtless equally incorrect in saying that the validity of George's contention for the so-called "single tax" depends on the correctness of the "law which associates poverty with progress and increases want with advancing wealth."

No diagrams are given to illustrate total, surplus, and marginal utility. One wonders whether this omission was merely to save space, or whether it indicates a waning confidence in the value and validity of this method.

There is probably no better textbook for a guide in a short course in economics. Specially admirable are the discussions of monopolies, of the advantages and disadvantages of the corporation form of business, and of education as a factor in the efficiency of labor. The recognition of possession utility as co-ordinate with utilities of time, place, and form is not only logical but helpful in explaining the productive work of the exchanging class.

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Sexualethik und Sexualpädagogik. Eine neue Begründung alter Wahrheiten. Von FR. W. FOERSTER. Kempten und München: Jos. Kösel'sche Buchhandlung, 1909. Pp. 236.

In many schools visited recently in the countries bordering on Switzerland I found the work on moral education by Dr. Foerster (Privatdozent in the University of Zurich) accounted a valuable aid in improving school conditions and relations. This book was entitled *Jugendlehre; ein Buch für Eltern, Lehrer und Geistliche*. Later have appeared *Schule und Charakter: Beiträge zur Pädagogik des Gehorsams und zur Reform der Schuldisziplin; Christentum und Klassenkampf; Lebenskunde: ein Buch für Knaben und Mädchen; Lebensführung: ein Buch für junge Menschen*. The present volume ought not to be taken apart from the others, for the series gives expression to a system of social education through the right formation of individual character. The author is one of the ablest men at work upon the problem, and there is perhaps no other so complete statement of moral instruction.

Those who oppose the treatment of education with reference to sex as a thing apart welcome any method which shows a larger comprehension, whether this greater inclusion be from the standpoint of social relationships or of individual hygiene. German and French educational periodicals contain many articles

on this subject; the January number of *Der Sæmann* (Berlin) had references to more than thirty titles, all of which had appeared since 1901. Even America, in Dr. C. R. Henderson's *Education with Reference to Sex* (The University of Chicago Press), has, at last, an extensive and helpful discussion. Yet in the best set of works upon hygiene that has yet appeared ("Gulick Hygiene Series," Ginn and Co.) the subject is not referred to.

Dr. Foerster lays stress upon the training of the will and recognizes that reason or intelligence has a large part in accomplishing the end. There is a danger in the study of sex matters of confining attention too much to such thoughts, but this is avoided if weakness of will is skilfully struggled against. Character-building must always be emphasized. Work in the gymnasium or in the home is valuable because it affords mental control of physical activities. The emotional and motor centers are strong and must be recognized and brought under control.

The pedagogy of sex goes back to the ethics of sex. The author opposes the modern ethics of Ellen Key, for instance, and declares for the so-called old ethics, forbidding all sex relations outside of marriage. As the common people cannot be controlled by their own insight and resolution, there must be a supreme authority in the ethical field. This is religion, which is the greatest sex pedagogical power. A review in *Die Deutsche Schule* for March, 1909, compares Foerster's position with that of Dr. Siebert, who holds that strong discipline of the will is of greater significance than teaching but does not consider that the sanction of religion is necessary.

Dr. Foerster is a notable example of reactionary tendencies in a man well acquainted with modern movements. In religion he has passed from sympathy with the Ethical Culture Society to the borders of Rome. In philosophy he is strongly idealistic and feels the struggle of the lower with the higher nature as a dualistic issue. His writings are valuable not only for their positive content but also as suggestions of some of the logical implications of certain conservative tendencies.

English Children in the Olden Time. By ELIZABETH GODFREY. New York: E. P. Dutton & Co. 1907. Pp. xvii+336. \$3.00 net.

This is a book belonging to a class much needed. It is full of concrete material and yet shows a movement. For students in history at any age from the grammar school up it will be helpful and the student of the history of education and the teacher will find it very suggestive. There is a good index. Some of its items refer to school subjects, games, customs, etc. There are numbers of references to dancing, discipline, Latin (15), needlework, pets, rod (9), etc.

Among the more suggestive chapters for school workers are "Babies in Bygone Days," "The Church and the Children," "Toys and Games" "Nurture in Kings' Courts," "Children in Shakespeare's Plays," "Concerning Pedagogues," "The Golden Age" (century following the end of the Wars of the Roses), "Pleasant Pastimes," "Under a Cloud" (Puritanism), "Educational Theories," "The Genteel Academy and the Dame School," "The Superior Parent," "Transition" (early nineteenth century). The book will naturally be compared with those written by Alice Morse Earle. It is fully as interesting in style and rather more definite as to organization showing development. Its greatest use will be in